

BOSTON RECORDER.

PUBLISHED BY NATHANIEL WILLIS, NO. 3, ROGERS'S BUILDINGS, CONGRESS-STREET, BOSTON.

SATURDAY MORNING, JULY 22, 1820.

Price, \$3.00 a year, payable in 6 months, or \$2.62 1/2 a year, if paid in one month.

From the Christian Spectator.

BIOGRAPHY.

of Dr. Jonathan H. Sparhawk.

JONATHAN H. SPARHAWK, was born at New-Hampshire, Feb. 12, 1781. His father, Thomas Sparhawk, was a very respectable citizen of the town of Walpole, and for several years, we believe, discharged the duties of Clerk in the County Court. The subject of the present memoir was the sixth child. Little is known of the early life of Dr. Sparhawk, except that he assumed the character of a sensible and modest youth. When he was about 18 years of age, he entered Dartmouth College, with the design of pursuing a course of classical studies, and a particular reference to either of the liberal professions. Toward the close of his college career, however, he was induced to change his purpose, and at the commencement, took a dismission from the institution, and entered upon the study of Physic, under the instruction of Dr. Nathan Smith, who at that time filled the office of professor of medicine in the college.

Dr. Sparhawk was naturally fond of study, and while a member of college displayed himself in his class, for his proficiency in classical literature; and if he had not been his collegiate course, he probably have received as high a distinction as any of his fellow students.

His professional studies soon engrossed his attention. He applied himself with assiduity, and his proficiency was such, that in the year 1800, he went to Cambridge and attended a regular course of lectures, in the medical department, under the instruction of Professors Warren, Dexter, and Waterhouse. He returned to Dartmouth and pursued his studies under Dr. Smith and took his degree in August, 1802, and was considered one of the most respectable of the graduates who received the medical honors of that institution at that time. He received a second degree in 1812. At this period Dr. Sparhawk, according to his own account, possessed a considerable share of the talents which were necessary to enable him to pursue his studies with success.

It was an ambition however, which he had by moral principle and aiming at the objects, on which the affections are placed in this life. He was, however, an ardent, and highly esteemed friend of his country, and probably sympathized with those scenes, which fancy represents to the eye of the youth, as the cause of the youth under the circumstances. Through his application for a commission in the army of the United States, and his appointment of Surgeon's mate, in 1802. He immediately returned to his native land, and continued with him there about two years.

At this time, Dr. Sparhawk had an opportunity to improve himself in surgery, and in the general knowledge of his profession. But to a mind susceptible of the finest feelings, and capable of feeling in a very high degree, the charms of refined society, the camp presented few charms. He was however, devoted to his profession, and he did not consider himself with receiving the public money, without rendering an adequate return.

He left the army toward the close of 1804, and settled in Hartford, in the State of Connecticut. Here, surrounded with the refinements of literature and refinement, Dr. Sparhawk enjoyed every thing which he had been accustomed to bestow. His talents were such, that he commanded the respect of men in the same profession. Though he was several men of great merit in his profession, whose talents and experience were to them the confidence and admiration of their fellow-citizens, Dr. S. possessed a moderate and unassuming demeanor, and the affections of his elder brethren were ever happy to meet him on those occasions where counsel was sought.

Dr. Sparhawk was beloved by all who knew him. To his frank and ingenious disposition, and his gentle and engaging behaviour, were added the affections of those with whom he was in habits of familiar intercourse. Firm and decided in his own sentiments, he never made an enemy by contending against the sentiments of others, though he might deem them erroneous. He was ever assailed by the most overbearing spirit, that he would not give way, and allow his opponent to triumph in his fancied success, than risk peace and serenity of mind in the triumph of his adversary.

When he was not occupied in the duties of his profession, he was in the study. He was rarely to be seen in those places where men of dissipated habits, sometimes collect to spend their time in trifling conversation. In his private life, he was certainly an example of emulation by all his brethren.

His talents, we believe, commonly bore the fruit of time, than those of inferior men. Men of this character, perceive such a boundless field for improvement before them; and are so anxious to become acquainted with all the mysteries which pertain to the human body, that they seize on every leisure moment to push their researches.

Dr. Sparhawk continued in Hartford respected by all who knew him, and greatly beloved by his particular friends, until the beginning of 1818—when by the death of Dr. Sheldon of Springfield, Massachusetts, a favorable opening was made for another physician in that place. Dr. S. judged that the prospect of usefulness in his profession, and of support for his family was greater in Springfield than in Hartford; and though the idea of leaving friends so dear to him, occasioned unpleasant sensations, he thought duty required him to exchange situations.

On his removal to Springfield, Dr. Sparhawk was immediately introduced to the extensive practice, which Dr. Sheldon had enjoyed. He very soon endeared himself to an extensive circle of friends, who formed a very high opinion of his talents, and who admired the amiable and benevolent disposition which he ever manifested.

During the time he resided in that town, it is presumed that he had no enemy. He was uncommonly attentive to his patients. He seemed to feel all that they felt;—“to weep with those who wept; and to rejoice with those that rejoiced.”

His mind evidently sustained an unusual pressure, when he was called to scenes of deep distress. There was but one sentiment, respecting the gentleness and gracefulness of his manners. He must have possessed a mind of no ordinary mould, to have always secured the affections of so large a class, in the society where he resided. What was said of the young Hebrew prophet, might, with propriety be said of Dr. S.—“a man greatly beloved.”

Many will be anxious to know something about Dr. Sparhawk's religious character; whether, on this lovely stock, the scion of grace, was engrafted, and produced the “fruits of righteousness and true holiness;” or whether it continued in its natural state, until cut down by the hand of death. There are those, who would not hesitate to have pronounced Dr. S. a proper candidate for the unfading laurels of the heavenly world, on account of the moral virtues he possessed. They would not imagine, that so amiable a disposition, needed the renewing influences of the Holy Spirit; but he thought otherwise. He learned to distinguish between the moral virtues, and the fruits of the Spirit. It is not known at what time he supposed himself to have passed from death unto life; the change in his feelings was very gradual. He never experienced such distressing convictions of sin, as some experience, nor did he know any thing of those rapturous emotions, which some have felt, when the light of God's holy presence, has broke in upon the darkness, in which their souls have been shrouded: and “the Spirit has witnessed with their spirits that they were born of God.” His religious affections were remarkably equable. His piety was calm and steady: and from the period that he gave himself up to God, in the Lord Jesus Christ, until his death, he gradually increased in holy love; and in all the fruits of righteousness. His religious opinions were decidedly evangelical. He entertained a deep sense of his own depravity; and a lively sense of the love of Christ, “in giving himself a ransom for many.” To his Christian friends, with whom he was particularly intimate, he was free to disclose the state of his soul: though his diffidence prevented him from taking a part in those social meetings for prayer and conversation, which he was peculiarly fond of attending. He united with the first church in Hartford in March, 1818, and on removing with his family, to Springfield, had his relation transferred to the first church in that town.

He was very punctual in his attendance on public worship; and seemed deeply to regret being called away on the Sabbath, to such a distance, as to prevent his enjoying the privileges of the sanctuary. He would often express a wish, when thus called, that persons would send for him at an earlier hour, or delay sending until public worship was over, unless in urgent cases. When his patients required his attention on the Sabbath, he would always, if possible, visit them at such times, as not to interfere with his attendance on public worship. How different his habit in this respect, from that of many respectable and worthy physicians, who seem to feel themselves justified, by the nature of their profession, in their disobedience to the divine command to sanctify the sabbath; and will sometimes urge, in vindication of their conduct, the declaration of our Lord; “I will have mercy and not sacrifice.” We know that the sick must be attended on the Lord's day, and that the aid of a physician is often necessary. We would not intimate, that they ought to neglect their patients, even to enjoy the privileges of the house of God. But physicians of ardent piety, commonly so arrange their business, as to have the Sabbath for the duties of public and social worship; and we have heard physicians of this character remark, that such an arrangement is by no means

difficult in seasons of ordinary health. If our respectable physicians were aware of the unhappy influence of their example upon the public morals, they would pay more regard to the Sabbath; and would manifest by their general observance of its duties, that their occasional visits on that day, are the result of necessity and not of choice.

Dr. Sparhawk possessed a constitution naturally feeble. He could not endure the fatigue attendant upon his profession. Any unusual exertion made him languid for several days. In the latter part of summer, and the beginning of autumn, he was obliged to be frequently abroad, and to expose himself to the extreme heat of the season, which greatly debilitated him, and occasioned a slight pain in the side. Many of his friends noticed with anxiety the paleness of his countenance, and the languor of his body. He did not, however, appear to have any apprehensions about his own health. He was able to attend regularly to his business, and was cheerful as usual. On Saturday morning, Nov. 6, 1819, he visited a patient; he returned home about ten o'clock, and was seized with a pain in his bowels, attended with a general debility of body. A physician was soon called, who prescribed for his case. From the moment he was taken, his strength rapidly failed; so that by the following morning he was scarcely able to turn himself in his bed. He continued to grow more and more ill through the Sabbath, and in the evening seemed to be entirely exhausted. He was visited by the pastor of the church to which he belonged; but he was so weak he could say but a few words. The sacrament of the Lord's supper had been administered that day, and a large addition made to the church; he observed, “I have anticipated this day with much pleasure: my mind has been much upon this communion. God has seen fit to deprive me of an opportunity to enjoy it in his house: but I hope I have had communion with him on my bed.” On being asked if he did not entertain hopes that he should recover, he answered, “I know my disorder is a dangerous one, and if I do not get relief speedily, I cannot live.”

He expressed his entire resignation to the will of God, and said, “he indulged a humble hope that he possessed an interest in Christ.” About eleven o'clock, he called his wife to him, and told her he must soon leave her; and very devoutly commended her and his children to God. After this he said nothing, and took but little notice of what passed. He expired about one o'clock, A. M. on Monday, the 8th of November. The announcement of his death produced a general shock through the society; and the deep and almost universal sensations of grief which were manifested, bespoke the interest he had gained in the affections of the people. Arrangements were made for removing the body of Dr. S. to East-Windsor, to be deposited in the family vault of Dr. Porter, whose daughter he married. On Tuesday morning, previously to the removal of the body, a prayer was made at the house where he died. The scene was peculiarly solemn and affecting. Many to whom he had endeared himself by his amiable manners and friendly attentions, were collected to pay their last token of respect, to all that was mortal of their beloved friend and physician. If a stranger had been present, and marked the expression of their grief, he might have said, in language used on another occasion, “behold how they loved him.” Notice was given in the Hartford papers, that the funeral of Dr. S. would be attended at the house of Dr. Porter on Wednesday. A considerable number of respectable people from that city, who had been the personal friends and patrons of Dr. S. attended; a large number from Springfield also attended.

Dr. S. has left an amiable wife to mourn the early disruption of the tenderest ties which mortals can form—but if the deep and universal concern expressed at his death, if the sympathy of a large class of affectionate and pious friends; and above all, if the rational hope that her beloved husband has entered into the joy of his Lord, can assuage the sorrows of her heart, she has reason to be comforted. Dr. S. has also left three promising little children, who can never know the inestimable qualities of their lamented father.

In closing this memoir, our reflections are naturally directed to the mysterious providence of that Being, who orders all things according to the counsel of his own will. His hand often falls very heavily upon families and societies, in the removal of those who are peculiarly dear to the former, and pre-eminently useful in the latter. If we could have things “according to our will,” it would often be otherwise. We should be disposed to retain the amiable and pious youth; to fill up the measure of life; and spread happiness over the extended circle of friends and relatives. In the case before us, if our prayers, our supplications, our tears had availed any thing, “our brother had not died.” He would still be with us, enlivening our social circles with his amiable manners and cheerful conversation, mitigating our pains by his friendly aid, helping us bear our burdens by his affection-

ate sympathy, swelling the tide of our religious joys by his pious remarks, giving additional interest by his animated countenance; to those seasons when the disciples of Jesus meet around his table, and “shew forth his death.” But God's ways are not as our ways. By the “effectual working of his mighty power,” he gave a new direction to all the faculties of his soul; he gave him a new heart and a new spirit; and caused him to love his statutes.—He early purified his heart, and gave him a foretaste of the joys of the heavenly world. He permitted him to remain on earth, until by his many virtues he had entwined himself around the hearts of a numerous circle of friends, and then put forth his hand and took him, to place him among those jewels which adorn the temple, he has erected in the heavens. A.

BAPTIST BURMAN MISSION.
From the American Baptist Magazine.
Extract of a Letter from the Rev. ADONIRAM JUDSON, jun. to the Dr. BALDWIN, dated Rangoon, December 9, 1819.

Rev. and dear Sir,—Since my last, we have had the happiness of baptizing two more Burmans, whose names are Moung Thahlah, and Moung Byaa; the former a young man of considerable talents and reading; the latter, an old man of fifty, who has been learning to read in our evening school. Moung Nau, the first convert, continues faithfully attached to the cause. Our fourth is a poor fisherman, whose exercises for a few days were very strong and satisfactory, but he was obliged to go to sea before we thought it advisable to give him baptism. Our fifth is still an inquirer merely,—a teacher of learning and distinction, and possessed of the very first abilities. But soon after he began to manifest an open attachment to us, Satan became unusually disturbed, and sent one of his faithful servants to the Viceroy, with a complaint, that our friend had renounced the religion of the country. The Viceroy said, “inquire further;” and this portentous sentence, implying that a renunciation of the established religion would not pass with impunity, carried such terror to the heart of our Nicodemus, that he directly fled to his accuser, made his peace with him, and almost forsook us. This little circumstance, strange as it may seem to one living under a free government, spread dismay among all our acquaintance; and for above a month we have been nearly deserted by all, except those who have actually joined us.

The new king, moreover, has remitted the persecution of his grandfather, and restored the priests of Boodh to their former privileges; so that all the devout throughout the land are quite mad on their idols. In a word, such is the state of things, that though there are many, I am certain, who have some desire to inquire further into the christian religion, they are afraid to come near us.

Brother Colman and myself, have therefore concluded to follow your advice, by going up to Ava, and laying our business before the monarch. We have some hope, that the Lord will incline him to hold out to us the golden sceptre, like another Ahasuerus, and become a protector of the infant cause. But it is almost too great a favor to hope for. And yet this favor we must obtain, or relinquish some of our dearest and most sacred hopes. O what a trying case! None can know or experience, the uncertainties and anxieties of our present situation. But we sometimes rest on the Saviour, and derive sweet consolation from the assurance, that “our Jesus will do all things well.”

Mr. Colman remarks, in a letter to Mr. Sharp, “Yesterday we visited the Viceroy, for the purpose of obtaining permission to leave Rangoon, and proceed to the golden feet. He treated us very kindly, and said that he would appoint an officer to conduct us on our way. The interpreter says that his Highness intends giving us a letter of introduction to the king.”

Extract of a Letter from Mrs. JUDSON, to her Parents.

Nov. 20. We have had the inexpressible pleasure of seeing two more Burmans baptized since my last date, who gave good evidence of being true Christians. One is Moung Thahlah, and the other is the oldest member of the school, by name Moung Byaa. He has been indefatigable in learning to read, though the only spare time he had was in the evening, after he had been working hard through the day. The first thing he began to read without spelling, was the catechism, which he committed to memory as he read it. He soon began to inquire more particularly respecting the religion of Christ, and manifested an ardent desire to become a true disciple. We trust his inquiries have issued in a saving knowledge of the truth. The two last mentioned disciples were baptized rather privately, on account of the general alarm that has prevailed of late among our acquaintance. But instead of wondering that they were desirous of being baptized in private, we felt it was a strong evidence in their favor, that they should desire baptism at all under existing circumstances. Our three Burman converts now have a

prayer meeting among themselves every Sabbath evening, besides uniting with Mr. Judson twice in a week, and with us all every day in family worship. Their appearance is so different from common Burmans, that we are led to exclaim, “what hath God wrought!” Mr. Judson has written to the Board a particular account of the persecuting spirit, which has of late been manifested. We feel more for our converts than we do for ourselves, as they would be the first to feel the effects of a tyrannical despotic government. Situated as we now are, you will readily imagine we feel the necessity of committing ourselves and this infant church into the hands of our heavenly Father, and of waiting his guidance and direction. The adversary of souls could not patiently see us going on prosperously, without making a struggle to overthrow us. But how much he will be able to effect, is known only to Him, who is our guardian and protector, and who will restrain the remainder of that wrath, which will not redound to his own glory.

Dec. 8. We have of late been obliged to shut up the Zayat altogether, and all our inquirers have forsaken us, except one, a very learned man, who still visits us, though rather privately. A spirit of persecution had begun to manifest itself, and so alarmed all our acquaintance, that they have quite discontinued their visits. This falling off at the Zayat, has determined Mr. Judson to make the only and last attempt, that of presenting a memorial to the young king. We are now all engaged in making preparations for the journey. Brother Colman accompanies Mr. Judson. Mrs. Colman and myself remain at Rangoon. I felt very desirous of going, as the lady of the old Viceroy, who is my particular friend, is now at Ava, and would give me a very favorable reception. Her husband is next in rank to the king, and has the management of all the affairs of the kingdom. But Mr. Judson thinks it too hazardous an undertaking, as no foreign female has ever yet appeared at the Burman court. What will be the result of this expedition, we leave for God to determine, on whom alone we depend, and to whom alone we look for success. If he is now about to introduce the gospel into this country, he will incline the king to give us free toleration; but if he has work for us to do elsewhere, we desire to submit and acquiesce in his sovereign will. It is now an important crisis in the Mission. O that Christians in America would with one united voice, plead with God, that these perishing millions may not be lost, by putting far away from them the words of eternal life. We trust we have some sense of the greatness of this undertaking, and of the importance of being spiritual and heavenly minded.

CHOCTAW MISSION.
From the Panoplist.
Extract from the Journal of the Missionaries at Elliot, in the Choctaw Indian Country.
[Continued from p. 25, of Recorder.]
Sept. 23. 1819. Addressed a circular letter to those parents whose children we engaged to take in October, saying, that we are now ready to receive them.
Oct. 2. A little boy was brought to-day to be placed under the physician's care. Also, a white man, one of our neighbors, who has been sick for some time, was brought to our house. He requested us to take him into our family, that he might have the benefit of medical attention, change of air, and better attendance.
5. Eight more scholars were brought to school. We rejoice to see the interest which these people manifest for the education of their children.
7. The Choctaws, who came with their children on the 5th, are greatly animated with the school. They say, there never was so great a thing done for their nation.
14. A white man, who has a Choctaw family, brought four children to school. He is desirous that we should take two or three more of his children; but we could give him no encouragement of receiving them at present. Some circumstances, in reference to this school are very favorable. The children are placed entirely under our control. Their parents uniformly wish them to stay till, in our opinion, they have acquired a suitable education. No child has yet left the school, and we think no parents have any wish to take their children away. Many of them give encouragement that they will aid in the support of their children.
15. Two more girls, one about 19, and the other about 12 years of age, were brought to school. The father who came with them, wished to enter four other children, who are orphans. In consequence of previous engagements we were obliged to decline taking them at present. He made a donation of four beef cattle for the benefit of the school.
16. The white man, who brought four children on the 14th, will tarry over the Sabbath. Gave him an octavo Bible, for which he appears very grateful; said we could not have made him a present which he should more highly value. He had read his Bible much the past summer; but often found difficulty in consequence of the smallness of the type, and the pages being defaced.

ed by use. On this account our present was the more acceptable, as the type was fair.

26. We have almost daily applications to take more scholars, but are obliged to desist, for want of female help. We are now busily engaged in daubing and preparing our buildings for winter. Meeting for business. *Resolved*, that we take one scholar, on condition that his father furnish provision and clothes for him. *Resolved*, that we take two more scholars, whose names ought to have been placed on the list of candidates, but were omitted. *Resolved*, that we take no more scholars on any consideration, except those now on the list, until we hear from the Board, and until we are better provided with women's help. *Resolved*, that brother Kingsbury take a journey to the Agency as soon as practicable, for the purpose of transacting some important business. *Resolved*, that four of the boys in rotation labor a day at a time in the field, until our crop be gathered in.

28. The sick man, who has been with us since the 2d inst. was able to leave us to-day. He has been very low, and for a time his recovery was doubtful. We hope he has received those serious impressions, which will be blessed to his better preparation for a sick and dying bed.

29. A lad of about fourteen came to be admitted into the school. He has spent about three years in the white settlements, but has made very little improvement in any thing that is good. We find much more difficulty, generally, in managing such scholars; than those who have lived wholly among the Choctaws. Spent a season of religious worship preparatory to the solemnities of the approaching Sabbath.

31. Had the privilege of coming around the table of our Lord, to commemorate his dying love. It gave us cordial pleasure to meet in this land of darkness even a solitary disciple of the Lord Jesus. This was a black man, formerly a member of the Baptist church in Savannah, Georgia, under the care of the Rev. George Sweet. The Indians and blacks all say, he must be a good man. We could not but admire this testimony of heathens to the excellency of Christianity. Indeed he carries evidence, wherever he goes, that he is a child of God. He has been sold from place to place, and is now owned by a half-breed, about two miles from us.

Nov. 12. Four children were brought for admission into the school. Such applications had become frequent of late, and we considered it our duty to resolve on taking no more, except those to whom we had given previous encouragement. Some of those brought to-day were not of that number; but parents, in one or two instances, whose children we had engaged to take, proposed to keep them back awhile, if we would take these. O, could some of the dear people of God know how much we need their help here, and could some, who have more than heart can wish, know our wants, we should not be necessitated to turn away so many of these benighted children, who are crying to us for instruction.

15. Had an opportunity of proving the attachment of one of the scholars to the school. A girl of nineteen, or twenty, has lately received the attentions of a young Indian, with whose conduct we were by no means pleased, and whom we thought very unsuitable for her partner. Her parents are our neighbors, but at the present are absent from home. We have been informed that they were not in favor of the connexion. In such a case, we deemed it our duty to interfere, & state plainly to her, that it was improper for the female scholars, while at school, to receive the attentions of any person, particularly one of his character; that, if she persisted she must leave school. She replied, that she could not think of leaving the school; that she would discard him wholly; and to make it the more effectual, she would not go home on Saturday, as formerly.

19. This morning the Indians are preparing to move on their journey. A sprightly half-breed girl about thirteen, earnestly requested that she might be received into the school. When we told her that we could take no more than we had, and some who were engaged; she wept much. Her friends, to pacify her, told her that she had no suitable clothes, and therefore could not stay. She replied, that she had one cow, which her father had given her, and she would sell that, and get some, if we would take her. Her intreaties affected our hearts. We had already enlarged our school beyond our means of support: our female help was feeble;—and we had resolved to take no more scholars; but when we see children so anxious to come where they can receive an education, and enjoy religious instruction, we believe the Lord will enable us to provide for them. We resolved to take the girl, and to keep her till we were under the necessity of sending her home. Her uncle, a half-breed, said, we might charge to him the clothes and blankets we got for her, and he would pay for them.

22. A half-breed Chief, who has a son in our school, tarried with us all night. We questioned him to ascertain what were his ideas respecting the creation of the world, and several other truths recorded in the Bible. He said the red people knew nothing about these things, and then told us what he had understood from the whites; said he had been an orphan from a small boy; that his father who was a white man, would perhaps have taught him, had he lived;—that he now wished to learn these things, and had therefore sent his son to school. We asked him, if this part of the nation would make an annual appropriation of two thousand dollars for the benefit of this school, as the lower towns had done, for one in their district. He said he had been trying all summer to do something for the school; that there was a council appointed sometime since for settling the business, but that the whiskey kegs spoiled

it. He had hopes that something would be done in the course of the winter.

23. Brother Kingsbury left Elliot to-day, for the purpose of making arrangements, relative to the establishments about to be formed in the lower towns.

Dec. 7. Brother K. returned in good health. In the northeast district or lower towns, he met Capt. Folsom, who was authorized by the chiefs to make arrangements relative to establishing a school in that district. The result of this interview was communicated in a letter to the Corresponding Secretary, dated Dec. 4th. It has inspired us with fresh courage, hope, and zeal. Two thousand dollars a year, for seventeen years, has been put at the disposal of the Board by the natives to aid in establishing the new school; and encouragement has been given of more aid hereafter. We deeply lament, that we are obliged, by want of help, to postpone for the present, commencing the new establishment.

During this journey brother K. met with the chief of the Chickasaw Haytown, one of the most distant parts of the nation. He was on his way to Elliot with a little boy of mixed blood, belonging to his town, whom he wished to place in the school. In answer to some remarks, designed to show the importance of the Indians' being civilized and industrious, he replied, that his part of the nation had been in great ignorance; that it was not until lately, that they had received any good advice on these subjects; but that now he should use his exertions to have them change their mode of living.

11. A full blooded Choctaw lad 14 years old arrived to-day. He had come about 250 miles for the purpose of attending school. He is an interesting youth; previous to coming he had expressed his entire willingness to submit to the duties and discipline of the school and family.

18. The man, who for several months has been employed much to our satisfaction in the kitchen, quit work to go on a journey of business to Ohio. The question has often been asked in the family, how the heavy work in the kitchen would be done during his absence, and we have been afraid to enlarge our school on this account; but the event has shown, that our fears were unnecessary. Sister A. V. Williams, who has been for some time feeble, is now able to render important aid in this business, and the female scholars make up the deficiency of hired help. There are thirteen girls belonging to the school. These are divided into two companies, each of which alternately assist, while out of school, in the dining room and kitchen. They perform their duties with dispatch and neatness which are truly pleasing. The two companies are emulous to excel. Some idea of the labor in our kitchen may be formed from the following schedule of articles cooked in one week, and which may be considered as a fair specimen of every week's work. Five hundred pounds of beef, 14 bushels of potatoes, 40 large loaves of bread or puddings to make up the deficiency, 200 gallons of *tonfullah*,* 60 gallons of weak coffee, three pecks of beans and peas, besides other small articles. One company of the girls when out of school, and not engaged in the kitchen, assist in washing for the family; in sewing, knitting, spinning, &c. Friends of Indian civilization have great reason to be encouraged by their improvement.

25. This has been a broken week with respect to business & the school. Christmas is a great day among the Choctaws. They visit their friends, have frolics, and get drunk. All this they have learned by their intercourse with the civilized part of the world. Had religious worship. Explained some of the reasons we have to rejoice on this day, and the manner in which this joy should be expressed. A black man in this neighborhood gives reason to hope, that he has been brought to love the Lord Jesus Christ, and to choose him for his everlasting portion.

27. We find our situation much improved this winter beyond that of the last, with respect to provisions. Our plantation was then entirely a wilderness; but it has yielded us a rich harvest. Besides several hundred bushels of corn and potatoes, we have gathered about thirty bushels of peas, and twelve or fifteen of white beans. These last contribute not less to health than to comfort. We have no doubt, that the feeble health of our family last winter was occasioned by a deficiency of vegetable diet. We would recommend this subject particularly to the consideration of missionaries going into the western country, and refer them to the very able and excellent report made to the Secretary of War, by the Surgeon General of the army of the United States, respecting the component parts of the soldiers' rations.† The subject applies, in all its force, to missionaries in uncivilized countries. With respect to the peas, we find them an excellent substitute for coffee, when united with it in equal parts. On this account they are a great saving of expense to the mission.

30. The school which was commenced in April last with 10 Scholars, now consists of 60. Sixteen can read with a good degree of correctness in the Bible. Others are in various stages of improvement, from the syllables of two letters to easy reading lessons. Two, who six months ago began the alphabet, and were ignorant of our language, are now among the number who read in the Bible. The improvement of all the scholars is very encouraging.

* A nutritious and pleasant broth, or porridge, made of pounded corn, which constitutes the supper of most of the mission family, and a part of the breakfast for the children.

† See National Intelligencer of Oct. 23.

Extension of the Light of Truth.

The following extracts of letters were forwarded to a gentleman in Philadelphia, from his correspondent in London. "The first," he remarks, "is from Germany. The second from Dr. Finkerton at St. Petersburg; and, with the closing account of distribution of the Scriptures, will afford a tolerable view of the measures pursuing for dispelling the darkness of popery, and introducing the light of revealed truth. And though the powers of darkness may rage, even their malice is overruled to promote the good work."

March 14th, 1820.

The New Testament by Gossner is now forbidden here; Jesuits, Franciscans, and all the Clergy, high and low, learned and unlearned, have set their faces against it, and are resolutely determined to extirpate it. The Papal Bull is equally severe.

Really we may almost perceive a confusion of tongues, like that of Babel; what one body of Catholics approves, another objects to, and therefore the house being divided against itself cannot stand. Satan assumes every shape to oppose the great work of our Lord, and the reason of this is, that he finds it gaining too much ground upon his kingdom, and threatening to overwhelm his power; but the Most High who is our sure refuge, will protect his own work, and our mightiest weapons are those of faith and prayer, & unremitting exertions against the powers of darkness.

Petersburgh, 7th Feb. (O. S.) 1820.

The Archimandrite Theodosius, has undertaken the translation of the Holy Scriptures into the Bulgarian, and has already commenced with the New Testament. In a short time I hope for an opportunity of transmitting the revised Turkish Testament to Professor Kieffer at Paris, so that no time may be lost in commencing the printing of the Turkish Bible. A few days since Prince Galitzin sent me and told me "that his Imperial Majesty had ordered him to say to me, that he had perused the whole series of my letters from Greece and Turkey: that they had afforded him much pleasure, that he rejoiced at what I had been enabled to do for the promotion of the object of the Bible Society in those parts; and that whatever was in his power to do in order to carry forward what had been so auspiciously begun, he would most willingly grant." When I waited on the venerable Metropolitan of St. Petersburg, Michael, in the Neveky Monastery, I found his Eminence, with the Archbishop Philaret, two Archimandrites, the Protroie of the Cathedral Church, and his Excellency Papoff, busily employed in revising the first Epistle of Peter, of the Russ version. After the most kind and friendly salutations the Archbishop observed to me that they were unitedly laboring for the same good work which I had been travelling to promote. Their joy and astonishment were great at hearing of what had been begun amongst their brethren in Greece.

Distribution of the Scriptures in Germany by	
Leander Van Ness, in the past year.	
Copies of the Catholic Version,	106,434
Do. Lutheran,	2,505
Bibles and Testaments,	108,939
Total distribution since June, 1816, as follows:	
Catholic New Testaments,	339,468
Bibles,	287
Lutheran Do.	7,180
Testaments,	3,449
Copies,	350,414

From the Religious Intelligencer.

REVIVAL IN GALWAY, N. Y.

The Presbyterian Church in this place has been destitute of a stated Pastor for three years, and the Church during that time had lost about one hundred of its members by removals and deaths. Professors had become cold, and a kind of lethargy had pervaded the whole body. Vice and immorality stalked about our streets, and it seemed as if the enemy was coming in like a flood; but it pleased God to lift up a standard and put a stop to his progress. Last fall, Mr. Wm. Chester, a young candidate for the ministry, preached with us a few Sabbaths, and gave such general satisfaction, that we proceeded to make out a call for him. However he did not think proper to give an answer immediately, but continued his labours with us until the forepart of the winter. In the fall he succeeded in establishing Sabbath Schools among us, and endeavored, by every means in his power, to call up the attention of professors of religion. He so far succeeded as to prevail on the session of Church to divide the town into four districts, and to visit every member. The winter being now far spent, and nothing special having taken place, the Church thought best to have the Sacrament of the Lord's Supper administered on the first Sabbath in March, and the Rev. Dr. Nett, agreed to come and administer that ordinance. About two weeks previous, Mr. Chester went to Albany, and was there taken sick, and did not return till the last of April; which was cause of sorrow to the Church. But God knew what He was about to do for us, though we knew it not. About a week previous to the Sacrament, there appeared to be an unusual attention to reading the Bible in the school in the centre of the town, especially among the female scholars. Some of them would leave their writing or arithmetic, and would sit and read the Bible for an hour; and occasionally they could not suppress the falling tear. On Friday, March 3d, previous to the administration of the Lord's Supper, the operations of the Holy Spirit were more visible in the school. Six of the scholars were borne down under a sense of their sins, and some of them, who were about eleven years of age, viewed themselves to be the greatest sinners in the world. The school was visited that afternoon, at the particular request of one of the scholars, for the purpose of praying with them. Here a scene was witnessed which cannot be forgotten by those who were present. On one side of the house, where the young ladies sat, you might behold a number weeping for their sins, and on the other side a number who were disposed to make a mock of it. Some of the young ladies also, who were disposed to laugh immediately before prayer, were afterwards weeping for their sins. This was not noised abroad, and it was thought best to say but little about it at that time. There was but little said to the scholars, lest the opposers of religion should say, that the children had been frightened. The next day

there was no school. On the Sabbath, seven came forward and confessed Christ before men. Some of them had entertained hopes for some time. To see a few witnesses for the truth was encouraging to the Church. It was a solemn and interesting season, and several were struck under conviction. On Monday the school again commenced, and the attention was considerably increased. In the evening we held our monthly concert for prayer; and to the astonishment of those who had formerly attended, and who had been in the habit of seeing but few present, they now saw the house crowded, and an unusual solemnity on the minds of all. On Tuesday evening was our general conference, which had been kept up for a few months, though it had been thinly attended. This evening it was crowded to overflowing. At this meeting also, a scene presented itself long to be remembered. After the closing prayer, between 20 and 30 sunk down on their seats unwilling to leave the house, and apparently in the greatest agony for their sins. We now beheld some stout-hearted young men who, a few days before, could laugh at every thing that was serious, anxiously enquiring what they should do to be saved. And walking the room, and wringing their hands in the greatest agony. At a late hour they were prevailed on to go to their respective homes. The next day the influences of the Holy Spirit were felt by many—about forty were under deep conviction at the same time, in the neighbourhood where the work first commenced. Meetings were held every evening in the week, and our regular conferences were so crowded that we were obliged to resort to the Presbyterian meeting house which was usually filled; and, although the number was so great, there was an awful silence, whenever there was a moments time unoccupied, which would have satisfied any one that the whole assembly was deeply contemplating the solemnities of eternity. Besides our conferences, we held anxious meetings; and it was astonishing to see the number of anxious souls that attended. The mouths of gainsayers were stopped, and even infidels were constrained to acknowledge the power of God. We had no minister with us at this time to visit through the week, but the members of the session and others visited from house to house; and in thus visiting, there could be found in different parts of the town, children from 12 to 14 years of age, who had heard nothing of the revival in the centre of the town, neither had they any religious instruction, nor heard any thing said on the subject; yet, such one could be found under deep and pungent convictions. This is a striking evidence of the powerful operations of the Holy Spirit upon the hearts of sinners. The work soon spread in different parts of the town till it became general.

I have not time nor room in one letter, to write the half which might be told that would be interesting. I will only add, that in three months, one hundred and fifty have been added to our Church, besides a goodly number to the two Baptist Churches in this town, and the Methodist. The whole number of converts is between two and three hundred.

P. S. I should be guilty of ingratitude, were I not to mention the particular attention of the Rev. Dr. Nett, who preached 7 or 8 Sabbaths for us; and his preaching appeared to be accompanied by the power and the demonstration of the Spirit; and we humbly trust, that he has been instrumental in the hands of God in doing much good in this place.

His kindness will be held in grateful remembrance by this Church, as long as the present generation lives. But all the glory be to God—to Him all praise is due. FRANK HURD.

Galway, June 30, 1820.

ECCLESIASTICAL CONVENTION.

Concord, N. H. June 8, 1820.

The Committee, to whom was re-committed the report of a Committee yesterday submitted to this Convention, would now offer to the consideration of their brethren the following amended report, on the subject of Church Discipline.

It is obvious, that where a neglect of church discipline prevails, there is a deficiency of practical godliness: Christian brethren are not faithful to each other: brotherly love waxes cold: and the consequence is, that scriptural measures, to restore an offending member, are neither adopted with promptness, nor executed with fidelity. The power of godliness must therefore be revived, if we would revive or maintain Christian discipline in its true spirit.—Brethren must feel a stronger affection to each other, a more lively sense of the authority of Christ, and greater engagedness to keep his commands, and do all in their power to prevent or remove those scandals or offences, which dishonor his name and wound his cause.

To promote this faithful spirit in a church, it is recommended by the Committee, that the brethren should meet for prayer and religious conference, as often as they may think expedient. It should be an object of these meetings, for brethren to become more acquainted with each other as Christians; they should freely open their minds to each other, in order to promote their growth in grace, and their zeal for God and his cause. By such conferences and united prayer, the members of a church may be much quickened and strengthened in the work of the Lord, and have the satisfaction of seeing the order and purity of the church greatly promoted.

The Committee also think, that another useful measure may be the appointment of a committee by the church, to attend, in connexion with the pastor, to all its religious concerns, and the walk of the members, as the church shall direct.

It is also the opinion of the Committee, that the fellowship of churches should be promoted. This may be done in different ways. One method is, the conference of churches. A conference of this kind may be held in some such manner as the following:—Let the ministers of an Association agree, if they judge it expedient, to hold such a conference, and appoint the time and place of meeting; and then request their several churches, and the destitute churches within their limits, to appoint, each of them, a brother to attend the proposed conference. Let this conference of churches, when assembled, attend particularly to the state of religion in their respective churches—give advice in cases submitted to them for this purpose—and devise and recommend measures for advancing the cause of the Redeemer at home and abroad. Such a conference, from time to time, might be productive of great benefit: it might give the members of the churches more lively interest in each other's concerns, promote a spirit of love and prayer among them, increase their union, and strengthen their efforts in the cause of truth, righteousness, and peace.

The Committee would therefore propose, that this Convention should recommend the above measures to the consideration of the ministers and churches in our connexion.

JOHN H. CHURCH, for the Committee.

The foregoing report was accepted, and ordered to be published in the Concord Observer, in the name of Convention.

J. H. CHURCH, Moderator.

Agust, ASA McFARLAND, Clerk.

BOSTON RECORDER.

SATURDAY, JULY 22, 1820.

Scott's "Force of Truth."

Is a work that comes highly recommended by well known character of its author, by the simplicity of its narrative, and by the force of its conclusions. It has been before the public several years, and obtained a considerable circulation—a circulation, however, as yet by no means equal to its merits. Mr. Scott was once an established Unitarian, and strenuously contended against that system of truth which is usually almost inseparably connected with the doctrine of the Trinity. He wished to persuade himself of safety in following the imaginations of his heart, and to bring his mind to a calm and belief in the doctrine of Universal Salvation; that he might avoid those forebodings of conscience and the word of God combined produce. The sincerity with which he embraced the principles that he has since renounced cannot be questioned more than the talents which he defended them. He reasoned as an errorist reason, from the light of nature, and first shut his eyes on the clear light of revelation; and because he could not, or would not, discern the consistency between the faith of the gospel and the deductions of reason, he rejected the former, and received the latter as the foundation of his faith and hope. Perhaps we should speak more accurately, if we should say he strove to make revelation subordinate to reason, and when by no method of twisting and turning he could make them both concur in their conclusions, he cut the matter short by expounding from the word of God, whatever was too yielding to suit his wishes or bend to all his reasons. No Unitarian on earth has a better claim to be considered thoroughly sincere, than Mr. Scott had at this time. Nor in close application of mind, nor in original talents or literary improvements has he any equals. His voluminous and highly interesting works display indeed an ostentation of learning—all is simple, neat, clear and unpretending. But where is the man of ordinary endowments—of no more than common diligence, whose reading has not been extensive and critical, whose imagination has not been chastised into the most entire submission to judgment and piety, that has furnished to the world so many works of standard merit—works of general utility, and destined to descend to posterity, conveying the richest treasures of wisdom.

The name of Scott will "be held in everlasting remembrance." So long as saints live—so long as vital Christianity has an advocate, and Jehovah Jesus receives the homage of a single child of Adam, that man of God will not be forgotten. And we sincerely wish that Christians might know more universally "what God hath done for his soul," and how he hath done it. They ought ever to connect with the recollection of such a man, the fact that he "is a brand plucked out of the fire;" that long after he had become a "teacher of others," he was himself ignorant of the "Way, the Truth and the life," that his talents had been dedicated to the service of the most corrupt religious system the age bears the name of Christianity; that he perfectly abhorred those sentiments usually designated orthodox, and resisted the "light of heaven," as long as possible; that he dug every inch of ground, after he was compelled to retire from those refuges of lies, where he had secured himself, and surrendered nothing but his life to do it by the "exceeding greatness of power."

We shall envy no man who can rise from the perusal of this history of God's dealings with a distinguished scholar and Christian, without conviction of the value of "the doctrines of grace." It is indeed the testimony of a man—but a testimony given with fidelity and impartiality, testimony corroborated by the experience of thousands, and sustained by the unimpaired labors of the author. Nor is it a slight commendation of the work, that it has been used by the Spirit of God for the conversion of numbers to "the truth as it is in Jesus." We are persuaded that it cannot be read, candidly, without producing a happy effect on the mind that is inclining to a system so cold, heartless as that which excludes the atonement of Christ; nor can that effect fail to emanate in a clear conviction of the whole truth, if followed up by diligent and prayerful examination of the Scriptures.

We do not know where the book is to be procured; probably, however, at Mr. Armstrong's; and perhaps at others of the booksellers. It ought to be a new edition of it; and were published in the form of a Tract, in one or four separate numbers, and distributed extensively as possible, a most important service would thereby be rendered to the church, that we fear the permanent prevalence of errors from which Mr. Scott has been delivered by the grace of God, but we fear that many will be unconsciously hardened through ignorance and the deceitfulness of sin, so as to reject the truth, and perish forever. The complete annihilation of Christians with the world on that point, even though it were supported by all the wealth in the church, and by all the wealth and influence of the world; for some of the deepest principles of human nature must be eradicated before it will be generally believed that no merit for sin is necessary, and that the influence of God forbids the destruction of the world.

The receipts of the American Bible Society, June, 1820, amounted to \$3202. Among the donors were the following:—To constitute Rev. John White, of Dorchester, Mass. a member for life, by a Female Society of that place. Massachusetts Bible Society. The issues from the depository of the American Bible Society, for the month of June, have been Bibles, Testaments and Indian Scriptures.

Total, Value,

American Education Society.

Statement of collections made by Rev. DANIEL SMITH, of Natchez, as Agent of the American Education Society, and accounted for to the Treasurer in June last.

ANNUAL SUBSCRIBERS.	
Natchez.	
Samuel Postlewhite, Esq.	100
Dr. William Dunbar	10
Wm. Vancampen	10
Caroline Ferman	5
Augusta Ferman	5
Nash Smith	5
Samuel S. Spencer	5
Darius B. Reid	5
Isabel Spencer	5
Margaret Dunlap	5
Henry W. Huntington	5
J. Boynton	5

DONATIONS.	
S. Postlewhite, Esq.	100
Rev. Daniel Smith	5
Trustee of a legacy of Mrs. M. Douglas	5
of \$500, for charitable uses	100
Margaret Ferman	5
Augusta Ferman	5
Pammy Ferman	10
James Chambers	10
Cash	2

NEW ORLEANS.	
Dr. Andrew Macreary	10
Ann Seip	10
Thomas Frazer	10
Mrs. Taylor	10
Mrs. Farrar	10
Ann M. H. Cowan	10
Walter Irvine	10
Dr. J. Elliott	10
Dr. Woodson Wren	10
Thomas Wallace	10
James Foster	10
Hon. Henderson Esq.	10
Mrs. Davis	10
R. L. Throckmorton	10
C. L. B. Green Esq.	10
Col. J. P. Schuyler	10

PARISH OF FELICIANA (Laus.)	
Catharine Duncan	10
Samuel Johnson	10
John M. Calk	10
Peter Bissard	10
Walter Baker	10
James Holliday	10
John M. Calk	10
Alexander Scott	10
Cash	5
Dr. William E. Schman	5
Catharine D. Tooley	5
T. Savage	5
Mrs. Winter	5
Cash	5
John Hawkinson	10

JEFFERSON COUNTY, MISS.	
Abner Marble	5
Daniel Rice	5
Hugh Slater	5
Sarah May	5
Malinda H. January	5
Adam Rom	5
Andrew Ellis	5
Margaret Hughes	5
John Alworth	5
W. W. W. Alworth	5
Elizabeth Grafton	5
Truman Roberts	5
Cash	5
Dr. W. Davidson	5
W. W. W. Alworth	5
Seah Cocks	5
Israel Coleman	5

WARREN COUNTY, MISS.	
Henry B. Downs	5
Claborn County	5
Rev. J. Rickhow	5
Waterman Crane	5
William Scott	5
A. Wilkinson	5
J. Moore	5
Gibson Port, Miss.	5
Israel Loring	5
William Young	5
Francis Murdock	5

Total, 1195.20

New-England Tract Society.

The following Clergymen have been made life members of the New-England Tract Society by the payment of twenty dollars each, contributed by the ladies of their respective Societies, and received by the Treasurer since the 6th of June last, viz:—

Rev. Joseph Easterbrook, Athol, Mass.	
Rev. Increase Graves, Bridport, Vermont.	
Rev. Gordon Dorrance, Windsor, Mass.	
Rev. Isaac Hurd, Exeter, N. H.	
Rev. Walter Chapin, Woodstock, Vermont.	
Rev. Thomas Snell, North Brookfield, Mass.	
Rev. Allen Greely, Turner, Maine.	
Rev. Salmon Cone, Colchester, Conn.	
Rev. Joel Hayes, Hartford, Conn.	
Rev. Heman Humphrey, Pittsfield, Mass.	
Rev. Warren Fay, Charlestown, Mass.	
Rev. Isaac Knapp, Westfield, Mass.	
by the young Men of his Society.	
Rev. Alfred Mitchell, Norwich, Conn.	
his own subscription.	
Rev. David Oliphant, Beverly, Mass. ditto.	
Mr. John Adams, A. M. Principal of Phillips Academy, by members of the Junior Class.	

AMOS BLANCHARD, Treasurer.
Andover, July 14, 1820.

ORDINATIONS.

On the 7th of June, the Rev. Mr. GRIDLEY was ordained to the pastoral charge of the church in Sharon, (Ellsworth society) Connecticut. Introductory prayer, by Rev. Mr. Emerson; sermon, by Rev. Mr. Gridley, father of the candidate; ordaining prayer, by Rev. Mr. Gillet; charge to the candidate, by Rev. Mr. Starr; right-hand of fellowship, by Rev. Mr. Smith; charge to the people, by Rev. Mr. Beach; concluding prayer, by Rev. Mr. Blair.

On the 27th of June, the Philadelphia Presbytery ordained the Rev. JOHN SMITH to the work of the gospel ministry, and installed him pastor of the united congregations of Springfield and Providence, and Ashton, near Chester, Pennsylvania. The Rev. Dr. Ely preached the sermon. Rev. Dr. Janeway, after an appropriate address on the subject of ordination, offered the ordaining prayer. Rev. Dr. Wilson delivered the charges to the pastor and people.

Baptist Ordinations.—At Hartland, June 30, 1819, Rev. IRA PARSONS, to the work of an Evangelist. At Bethel, Sept. 16, 1819, Rev. JESSE COBURN to the work of an Evangelist. At Newport, N. H. Oct. 7, 1819, Rev. JAMES PARSONS, to the work of an Evangelist. At Londonderry, Vt. June 1, 1820, Rev. DAVID SWICK, to the work of the Gospel Ministry.

The Maine Literary and Theological Institution is by a legislative act authorized to confer such degrees as are usually conferred by Universities established for the education of youth; no degrees other than those of Bachelor of Arts and Master of Arts to be conferred until January, 1830.

EASTERN BANKS.

The committee which was chosen by the Legislature of Maine, to examine and report the situation of the Eastern Banks, made their report in part, just at the close of the session.

The committee found the state of the *Hallowell and Augusta Bank* better than was apprehended. Its debts, including the issue of its bills in circulation, amounted to \$128,000; to meet this amount, the corporation exhibited to them property composed of real estate, personal securities, &c. valued at \$134,000; they professed to have other property, consisting of stock notes, which they declined exhibiting to the committee, as they had already satisfied them that they had a liability to discharge their debts, and that the public would not eventually suffer from their temporary failure to pay their bills. In the opinion of the committee the Bank would require a year to settle its concerns to advantage, and would then be able to discharge all their debts.

Of the *Wiscasset Bank*, the committee could not speak so favorably. It appeared from the proof exhibited to them, that the debts of this institution amounted to \$105,000, and the property to meet them but to \$93,000, making a deficiency of \$12,000. The President of the bank however stated, that by a year's indulgence he thought they would be able to dispose of the property of the institution in such a manner as to make its proceeds equal to the amount of its debts. The committee in both cases estimated the property of the banks at its fair market value. The *Custine Bank* they have not yet visited. *Portland Gazette.*

ACTIVE BENEVOLENCE.

A most laudable Institution is about to be established in London, under the patronage of her Royal Highness, the Princess Augusta, which has for its object the placing out, in the world, and being a home for, the indigent orphan daughters of deceased unbeneficed Clergymen, and Subaltern Officers of the Army and Navy, who are to be received into the Institution at fourteen years of age, and taught those qualifications they are capable of receiving to enable them to obtain a living above the common ranks of life. For this truly meritorious purpose, two houses have been taken near the Regent's Park, which are now forming into one. The Institution is to be superintended by ladies of rank, and proper assistants. *—Gaz.*

Mr. Tukesberry.—It is with no ordinary feelings of satisfaction we record another instance of the successful efforts of Mr. Wm. Tukesberry, of Deer Island, in the cause of humanity, on the afternoon of Wednesday last, in preserving the lives of two young men who had been upset in a boat in the harbour. Mr. Tukesberry seems to be the favored instrument, under Divine Providence, to guard the door of the watery road to death. More than twelve persons (if we are not mistaken) have been preserved by the courageous self-devotion of this excellent man. *—Centinel.*

Strength of the Union.—Compiled from the general abstract of returns of the Militia of the United States, made to the House of Representatives, March 30th, 1820, by the President.

Number of Militia.	
New-Hampshire 26,203	N. Carolina 49,782
Mass. and Maine 74,088	S. Carolina 33,729
Vermont 20,731	Georgia 29,561
Rhode-Island 8,567	Alabama 10,315
Connecticut 23,346	Louisiana 9,894
New-York 121,553	Mississippi 5,297
New-Jersey 35,240	Tennessee 40,000
Pennsylvania 115,231	Kentucky 52,383
Delaware 7,451	Illinois 2,031
Maryland 32,189	Indiana 14,990
Virginia 85,967	Ohio 76,890
Total, 875,328	

THE NAVY.

It appears, by a statement in the New-York Columbian, that "our Navy, including vessels building and authorized to be built, will consist of 14 ships of the line, 22 frigates, 13 ships from 14 to 32 guns, 14 brigs and 14 schooners, besides gun boats, barges and galleys. The expense of a ship of the line, in service, is for one year \$202,110, and for a frigate \$134,210, exclusive of repairs."

DOMESTIC NEWS.

Advantageous Indian Treaty.
We have, says the Detroit Gazette of June 30, been favored with a letter from a gentleman who is with Gov. Cass, which contains important information. It is dated "Saut of St. Mary, June 17, 1820."

"A Treaty of Cession, at this place, was yesterday concluded by the Governor, with some of the Chiefs of the Chippewa nation. The absolute necessity of this cession, to the preservation of peace and friendship with the upper nations, renders it highly important and advantageous to our government."

"The facilities which this point has always afforded to men not well disposed towards the American Government, to enter its territory, and disturb its tranquility, by poisoning the minds of the Indians with insidious counsels, and with presents, have been too long and advantageously made use of. By establishing a post at this place, these facilities are entirely destroyed. This point may be considered the true key to the upper country.—We shall guard the only channel of communication—protect our traders—give confidence to those savages favorably disposed, and intimidate and chastise those men who have heretofore not been affected by a distant force. For these reasons, the Saut of St. Mary must be considered a station quite as important as any out post now established; and it is presumed government will soon realize every advantage expected from the occupation of this position.—The lands around the Saut, appear to be susceptible of cultivation. I think the soil well adapted to wheat and corn.—The White Fish taken at these rapids are delicious. Great quantities are caught daily—they are the chief food of the inhabitants."

GEORGIA. *Mount Zion, June 30.*
The Creek Nation, in council, have refused their permission to the establishment of schools and a missionary station in their country. Their jealousy of the intentions of those who wish to benefit them is not in this case unnatural, nor was it altogether unexpected. They have heretofore been compelled to make larger cessions of territory than have been made by any other tribe—and from being powerful in point of numbers, they are now reduced to comparative insignificance. A considerable part of the State of Georgia, the whole of the States of Mississippi and Alabama, formerly belonged to them, and they fear that the attempt will be made to annex the small portion that yet remains to them to one of these States.

SOUTH CAROLINA. *Charleston, July 5.*
We learn from the sloop *Lady Washington*, and Gen. Washington, from St. Augustine, that the Patriot brig which took Mr. Coppinger out of the sch. *Mary*, of this port, as mentioned some short time since, is called the Gen. Ramirez; she was a Spanish Guineaman, from Africa, taken by a small Patriot privateer, which was soon after wrecked, and the crew and commission transferred to the brig. She is commanded by a Baltimorean, has but about 20 men on board, in a mutinous state, with upwards of 250 slaves. She appeared off St. Augustine, about 12 or 14 days since; the commander sent a letter on shore, addressed to Governor Coppinger, stating that his vessel was short of water and provisions, and that if a supply was sent off to them, the Governor's son would be immediately released.—The message returned by the Governor was, that much as he loved his child he would not reply them with a mouthful of provisions, or a drop of water to save him from the yard arm; and pointedly forbade any Spaniard, from holding the least intercourse with them.—But two or three young gentlemen of this city, friends to young Coppinger, who happened to be in St. Augustine at the time, requested permission of the Governor, to board the brig & endeavor to effect the release of his son. He told them, that being American citizens, they could act as they thought proper, but that no boat from the garrison could be furnished them. They then repaired on board an American vessel in the harbour, obtained the loan of her boat, and the assistance of a few seamen, with which they repaired on board the brig. They were received with civility by the captain, and after some consultation, he released Mr. Coppinger, and allowed him to go ashore in the boat. The brig remained off the harbour for several days, and then bore away, and was reported, for St. John's River, East Florida. The Commander, we understand was very anxious to dispose of his slaves, and offered them for 100 dollars each, on board.

It appears below that the brig is captured.

GEORGIA. *Savannah, July 8.*
Pirate Brig Captured.—Arrived on Thursday evening last, the Revenue Cutter *Dallas*, John Jackson, command, two days from St. Mary's, having on board the officers and crew of the Patriot brig of war (so called) *General Ramirez*. The following are particulars of the capture: On the 28th ult. while the *Dallas* was lying in the river St. Mary's, Capt. Jackson received information that the above named brig, supposed

to be a piratical vessel, was hovering off St. Augustine—upon which the cutter forthwith got under way, in pursuit of the brig; previous to this, Captain J. procured from the commanding officer at Fernandina, twelve U. States' soldiers in order to strengthen his crew. At 4 o'clock, (P. M.) same day, cleared St. Mary's bar, on the morning following, about day light, made the brig, bearing about south south east, under all sail, in chase. At 10 minutes before 2 o'clock, (P. M.) hailed up the foresail, hauled up the squaresail, and hoisted colors. The brig bore up, made sail to the northward and eastward, apparently prepared for action—all hands at quarters, matches lighted, and Artigas flag flying. About half past 2 o'clock, gained the weather gauge of her; at 3, finding the cutter coming up very fast, the chase took in studding-sails, stay-sails, sky-sails, top-gallant-sails, hauled up courses, and backed the main-top-sail—her appearance very hostile, and all hands at quarters; tompons out of her guns.—Kept the crew of the cutter concealed—on nearing, the cutter opened her ports, and the crew ordered to quarters—made all sail. At 30 minutes after 3, being then within half pistol shot, on the starboard quarter of the brig, hailed her, and received for answer—"This is the Patriot brig of war *General Ramirez*." Captain Jackson then ordered the commanding officer to come on board with his papers. After the order was repeated, he lowered his boat and came on board. Captain J. requested the delivery of the brig's papers, her register and commission. The captain replied, that he had a commission of Artigas, and showed a paper which Capt. J. could not read, as it was in a foreign language. He showed no other papers; said he had no copy of the privateer's commission, or letter of instructions, from his former captain. Capt. J. finding the brig had a number of Africans on board took possession of her—ordered his first officer, Mr. Askwith, to go on board and send all of the crew on board of the cutter, which he did. A prize crew, consisting of 6 men, was then put on board of the brig, with orders to proceed to St. Mary's, where the prize and cutter arrived on Saturday, the 1st inst. Capt. J. went on board of the brig, and found about two hundred and eighty African slaves, all of whom were well, except four or five. The captain and crew, save two or three acknowledged themselves to be American citizens.—They were in all 28 in number, with the exception of one, who is on board the brig at St. Mary's. The name of the captain is John Smith, a native of Baltimore. The first officer calls himself Floyd—his Christian name is not known. The captain, officers and crew, were yesterday brought up before the mayor, and severally committed to prison for examination, which, we understand, will take place this day.

VERMONT. *Veray, June 22.*
Vineyards.—The present crop of grapes promises a more abundant yield than that of the last season. There are about 24 acres under culture, which at the last vintage yielded upwards of 5000 gallons of wine, besides a vast quantity of grapes used for other purposes. The situation is delightful; running parallel with the river—it is the admiration of strangers, and a grateful retreat to those who live in its vicinity. The intelligent traveller, while he rests from the fatigues of his journey, finds a source of true gratification mingled with delight, in contemplating the beauties of nature and art, which are here so happily blended—the abode of rural felicity.

MARYLAND. *Baltimore, July 14.*
EXECUTION OF MAIL ROBBERS.
Between 11 and 12 o'clock this day, *Hulton* and *Hull* were executed in the jail yard. They were attended upon the scaffold, by several clergy, who prayed; and exhorted the culprits in the most animated manner. The prisoners exhibited the utmost fortitude and calmness, particularly *Hull*. He took a general survey of the surrounding multitude, which was immense, and spoke to them at considerable length. In his address he displayed a strong and intelligent mind and a good education. He adjusted the rope to his neck with particular care, and made deliberate calculation for an easy death; but *Hulton*, who left the matter to the officer, died almost without a struggle, while *Hull* evidently suffered great agony for a time. *Hull* in his address, made use of the following expressions:

"I had a father, an affectionate father, whose influence was used in my behalf. I had friends too, who interested themselves for my youth—thanks for their kindness; but to-day, what are my hopes?—the gallows, and a coffin. It was bad company and misguided youth, which brought me to this shameful and ignominious death; bad counsel led me to that murder at which I shrink in committing it. I would warn youths by my example to avoid bad company."

Soon after the criminals were swung off, a person of genteel appearance was detected on the ground in picking a pocket. He was arrested and committed to prison.

FOREIGN NEWS.
Spanish American Affairs.
Rio-de-la-Hache.—Accounts of the capture of this seaport of Venezuela by the patriot expedition from Margarita, under Admiral Brion, were received long since.

By an arrival at Salem, from St. Thomas, which island was left as late as the 27th June, it is stated, that Brion was then at *Rio-de-la-Hache*.—But accounts received at Portsmouth from Kingston, Jamaica, to June 12, inform, that the army which Brion landed had mutined, and had demanded their pay.—That this had been refused; that the mutineers had been disarmed and re-embarked, the town burnt, and the expedition fully abandoned; some hundreds of the motley unfortunates engaged in it having arrived at Kingston in the most destitute circumstances.

These Kingston accounts add, that on the 25th May, the patriot and royal armies engaged, in which the royalists, though 2700 strong, were repulsed by the patriot corps of only 700, whose loss was only 30, whereas that of the royalists was 180; but that notwithstanding this success, the insubordination of the troops obliged Brion, on the 4th of June, to set fire to the town, blow up the fort, and embark his forces. The Kingston papers add, that the town of *Alerie* had before been set fire to by the Patriots.

From St. Thomas.—The advices from this place are to the 27th June. They inform, that the Royal General *MORILLO* had recognized the Spanish Constitution of 1812, and had proclaimed it at *Caracas*.—That General *DEVEREAUX*, and staff, had at length arrived at *Margarita* from Ireland; and that General *Bolivar*, had received the 20,000 stands of arms so long expected—that he was about to arm the population of the country, and would shortly make a dash somewhere.

FROM CARTHAGENA.
The Rebecca Ann, arrived at New-York, from Carthage, advises, that the news of the adoption of the Constitution in Spain, was officially received on the 7th ult. and after some difficulty with the government officers, was finally proclaimed at Carthage on the 10th, when great rejoicings took place. The Vice Roy was reduced to the rank of Lieut. General, without any command. The former commandant of the troops, was obliged to retreat to Tobago. The Constitution was proclaimed in the fine building hitherto called the *Inquisition*.

On the 10th of June, Admiral Brion landed at Sorinella, south of Magdalena, 28 leagues north of Carthage. Nearly the same time, Bolivar's army were to the east and south within 3 days.

to be a piratical vessel, was hovering off St. Augustine—upon which the cutter forthwith got under way, in pursuit of the brig; previous to this, Captain J. procured from the commanding officer at Fernandina, twelve U. States' soldiers in order to strengthen his crew. At 4 o'clock, (P. M.) same day, cleared St. Mary's bar, on the morning following, about day light, made the brig, bearing about south south east, under all sail, in chase. At 10 minutes before 2 o'clock, (P. M.) hailed up the foresail, hauled up the squaresail, and hoisted colors. The brig bore up, made sail to the northward and eastward, apparently prepared for action—all hands at quarters, matches lighted, and Artigas flag flying. About half past 2 o'clock, gained the weather gauge of her; at 3, finding the cutter coming up very fast, the chase took in studding-sails, stay-sails, sky-sails, top-gallant-sails, hauled up courses, and backed the main-top-sail—her appearance very hostile, and all hands at quarters; tompons out of her guns.—Kept the crew of the cutter concealed—on nearing, the cutter opened her ports, and the crew ordered to quarters—made all sail. At 30 minutes after 3, being then within half pistol shot, on the starboard quarter of the brig, hailed her, and received for answer—"This is the Patriot brig of war *General Ramirez*." Captain Jackson then ordered the commanding officer to come on board with his papers. After the order was repeated, he lowered his boat and came on board. Captain J. requested the delivery of the brig's papers, her register and commission. The captain replied, that he had a commission of Artigas, and showed a paper which Capt. J. could not read, as it was in a foreign language. He showed no other papers; said he had no copy of the privateer's commission, or letter of instructions, from his former captain. Capt. J. finding the brig had a number of Africans on board took possession of her—ordered his first officer, Mr. Askwith, to go on board and send all of the crew on board of the cutter, which he did. A prize crew, consisting of 6 men, was then put on board of the brig, with orders to proceed to St. Mary's, where the prize and cutter arrived on Saturday, the 1st inst. Capt. J. went on board of the brig, and found about two hundred and eighty African slaves, all of whom were well, except four or five. The captain and crew, save two or three acknowledged themselves to be American citizens.—They were in all 28 in number, with the exception of one, who is on board the brig at St. Mary's. The name of the captain is John Smith, a native of Baltimore. The first officer calls himself Floyd—his Christian name is not known. The captain, officers and crew, were yesterday brought up before the mayor, and severally committed to prison for examination, which, we understand, will take place this day.

DEATHS.
In Boston, Miss Didama Parker, aged 64; Mr. Joseph Stockwell, aged 60; Mr. Wm. Claverly, aged 24; Mr. James Farrar, aged 53; Mr. Christopher Borden; Mr. Charles Sprague, aged 18; Mr. Abner Rogers, aged 78; Ann Porter, (black) aged 30; Mr. Fitch P. Putnam, aged 36; Mr. Caleb Tufts, aged 32; Edward Cary, child of Mr. Samuel Wheelwright, aged 13 months; Mr. John Chesworth, aged 42; Prince Moore, (black) aged 40; Warren, youngest son of Mr. Daniel C. Robinson; James S. son of Mr. Henry Goodrich, aged 12; Mr. Wm. S. Wayne, aged 21.

Suicide.—On Wednesday afternoon, in this town, Peter Perode, a native of Italy, committed suicide, by stabbing himself several times in the body with a dirk.—Verdict, by the Jury of Inquest, *Self-Murder*.

In Dedham, Mr. John Whitmarsh, aged 26.—In Townsend, Mr. Ebenezer Stone, aged 62.—In Sharon, Mr. David Manly, aged 39.—In Concord, N. H. Eliza Ann, daughter of Mr. David Flanders; Mr. Wm. Stickney, Jr. (drowned) aged 35.—In Germantown, Miss Ann W. Morris, dau. of the late Luke M. Esq.—In Portland, Miss Mary Plummer, aged 24; Mr. John Howell, aged 28.—In Cape Elizabeth, Jonathan Hoyt.—In Norway, Major Jonathan Cummings, aged 49.—In Bridgeton, Mr. Jacob Kithorne, aged 31.—In Norwich, Conn. Miss Charlotte Tracy.—In Worthington, Mr. John Hunt, aged 17.—In Northampton, Mrs. Julia Fowle, aged 25.—In Coway, Mrs. Sally Newhall, aged 30; Mr. John Emerson, Jr. aged 39.—In Shutesbury, widow Silvia Wheeler, aged 74. In Providence, Mr. Freeman Studley, aged 36.—In Hallowell, Joseph D. Bond, son of Mr. Elias B. aged 14.—In Winslow, Miss Martha Town, aged 37.—In Newburyport, Capt. Moses Geriah, aged 73.—In Cranston, Mr. Samuel Field, aged 45.—In Rochester, Mrs. Rhoda Allen, aged 36. In Rutland, Vt. Major Asa Graves, aged 62.—In Ira, Mr. John Woodward, aged 48, killed by the fall of a tree.—In Albany, Mr. Henry Guest, aged 61.—In Kennebunk, Mr. Jacob Littlefield, aged 63.—In Rowley, Mrs. Nancy Dodge, aged 45.—In Haverhill, Frederick Parker, Esq. aged 49; Mrs. Ruthy, wife of Mr. Christopher Flanders.

In Alexandria, Mrs. Sally W. Field, wife of Mr. Stephen F. formerly of Portland, Me. aged 27.

Murderous.—On Sunday last, Ernest A. Ervin, of Salem, made an attempt on the life of his wife with a razor, and though his arm was arrested before he executed his fatal purpose, yet he inflicted several dangerous wounds, so that her fate yet hangs doubtful. Mr. Nathaniel Heard, is the person who most heroically prevented the consummation of the dreadful deed, and by himself succeeded in wresting the fatal weapon from the murderer's hands, and binding him with a cord, so as to conduct him securely before a magistrate, by whose judgment he was committed to prison.

Suicide.—On Saturday morning, a man in Beverly, by the name of Pride Cleaves, shot himself with a musket, which immediately killed him. He was a man in good repute, and had a family. Whether he was insane, or what prompted the lamentable deed we have not learnt. *[Salem pa.]*

In South-Hadley, 14th inst. a son of Mr. John Church, of Belchertown, aged 19, was killed instantly by lightning, which set fire to and consumed the barn. Four others were present at the same time, none of whom received any lasting injury, although one of that number had his hair singed by the flash.—*[Communicated.]*

Capt. NATHANIEL GREENE, of Newburyport, was drowned in the Merrimack on Wednesday evening, last week, by the overturning of a boat, in which were six persons, who all escaped principally by the cool and many exertions of a Mr. Foot, except the deceased, who sunk to rise no more, when Mr. F. had gotten within 10 or 15 feet of him.

In Dartmouth, (drowned,) Otis Thatcher, aged 5 years, youngest son of Capt. Laban Thacher. He had been playing on the wharf, and had not been missing more than half an hour when found, but all attempts to resuscitate him proved fruitless.

At Machias, on the 4th inst. Mr. Daniel Weyman, a seaman, belonging to the sch. Commerce. He went aloft to take down the colours, and after pulling them down, attempted to go by his hands, on a rope from the fore mast to the main mast, when he fell on the deck and instantly expired. He was about 22 years old, and supposed to belong to Boston.

A son of Mr. Daniel Bradbury, of Athens, (Me.) aged about 11 years, was killed by lightning, while sitting at an open window. The lightning struck the top of the chimney, passed down and injured the house considerably; the window where the boy was sitting was much shattered and shut down upon his arm. A girl, who was spinning in the room, was struck down and much injured by the shock, and another child was hurt, but not dangerously.

In Palermo, N. Y. Mr. James Cooper, aged 40. He had got intoxicated, and in wrestling with a companion, was seized with a fit and expired.

Near Lancaster, Ohio, Gen. Williamson. He and his horse were both found lying dead under a tree, where, it is supposed, he had repaired for shelter during a shower, and was struck by lightning, the tree being shivered.

London Superfine Beaver Hats—Elegant London Cloths and Kerseymeres—Elegant Silk Vestings—Rich Gilt Coat and Vest Buttons—Black Canton Pantalons.

W. C. HALL.
HAS for sale, at the London Clothes and Hat Warehouse, in the new Stone Buildings, No. 2, Brattle-street, second door from Court-st. received by the Atticus, from London, 2 cases elegant rich Cloths and Kerseymeres, blk. blue, buff and white; 2 do. London superfine Beaver Hats, \$7, from Messrs. John Oakley & Co.; children's drab do; 600 groce elegant rich gilt Coat and Vest Buttons, newest London patterns; 20 ps. English, French and Italian Silk Vesting, new patterns; elegant French Cloths and Kerseymeres; 800 ps. Kerseymere, Toilett, Marselles and Valencia Vestings; 18 ps. Cancons, for gentlemen's Pantalons; Cancon Pantalons, \$5; 600 black, buff, blue, white, striped and spotted Kerseymere, Silk, Marselles, Toilett and Valencia Vests, 1 to \$4; plain and twilled black and green Silks; 600 yards Remnant Silk, for linings; 10 dozen Elastic Silk Garters; 10 do black Silk Hose, \$2; 11 do. Silk Scarf Mantles; 100 blue Surtoons and Frock Coats, 20 to \$26; 400 black Silk Vests, 2 to \$4; 200 superfine blue and black Coats, 16 to \$24; 600 pair black, blue and colored Pantalons; Cloth and Kerseymere, 7 to \$10; Stockings, \$4; 200 pair Nankin, do \$2 50; London Beaver Hats, 7, 6, 4, 3 and \$2, 100 lbs. rich Mohair Twist; 400 do Marshall's Patent Thread; 1600 groce of pantalon Buttons; French water-proof Camblet; Silk Vest Binding; English Hat Cases; black & brown Linens; English Calicoon and Coat Binding; 10 dozen Silk Purse; Mohair and Silk Buttons; 1000 groce Button Moulds.

The above comprises as good an assortment of fine Cloths, Kerseymeres, Vestings, Buttons, &c. as can be found in the United States, wholesale and retail, cheap for cash.

Clothes made in the latest London fashion and best manner at No. 3, Brattle-street, by faithful workmen.

July 22.

POET'S CORNER.

From the Newark Centinel.

A WIFE TO HER HUSBAND IN ADVERSITY.

Thou, thou wert ever only dear
In joy or sorrow, peace or danger;
Then start not, love! 'tis but a tear,
Then start not at a trembling stranger!
I weep not for the wealth we had,
Or fashion's idle splendor fled;
No, no—'tis that thou look'st sad—
'Tis for thy sighs, so oft repeated!

Thou dear one, smile, as once thou smil'd,
If but for me thy tears are flowing;
Some little cot—lone, simple, wild,
Where nameless flowers around are growing,
Shall shine a palace proud to me,
If thou art there to point my duty—
Delightful scene! while blessed by thee,
Each morn shall breathe of peace and beauty.

Thou cheeks that glow'd, and hearts that vow'd,
Are gone, when fortune fails to cheer thee,
Yet love! far happier for the crowd,
One heart, unchanged, is beating near thee!
Though all those sunshine friends are flown,
Who throng'd our blooming summer bower,
Oh! say thou art not all alone—
I'll share, I'll cheer this adverse hour!

Nay, sigh not thus though thou dost see
Tears wrap my cheek in pensive sadness,
'Tis ecstasy to mourn with thee,
Bid thee yet hope for days of gladness:
Wealth is not bliss—look brightly round,
Recall past scenes of peace and pleasure,
When on Passaic's banks we found
Love, simple love, life's truest treasure!

How oft, at twilight's hazy calm,
Beside that dear, secluded river,
We drank the vally breeze's balm;
Was there one roving wish? oh never.
Then was the maple trembling green,
With some lone fountain mildly sporting,
Sweet emblem of the happy scene,
Serenely bright and ever courting.

And love, true love, doth yet remain
With thy fond wife's unaltered bosom;
Nor wilt thou feel regret or pain,
While heaven leaves one fadeless blossom.
Oh! thou art lovelier far to me—
For thou art in this hour of sorrow;
Wish for thy sake a brighter morn!
—S. of New-Jersey.

MISCELLANY.

Communicated for the RECORDER.

Extract of a letter from the Rev. Mr. Fisk,
Missionary at Smyrna, to one of his Class
Mates in this country.

MALTA HARBOR, Dec. 30, 1819.
Dear Brother,—We have just been
conversing about our Andover Class Mates.
Your name was not forgotten. I know not
where you are, nor where to send my letter.
But I hope it will reach you, and
serve to enliven and perpetuate such kind
and brotherly affections as I am well per-
suaded, have existed in your breast ever
since we became acquainted at Middlebury
College.

How much would I give if we could
ramble about the fields and groves to-
gether a little while now as we used to do.
(In saying this I seem to forget that it is
now the midst of a cold and dreary winter
with you, while I see neither snow nor ice,
but green grass and trees.) Could we
have such a walk, or could we sit down
and spend a long evening by a good fire,
with what mingled emotions would we tell
the story of months that have past since
we parted. You should tell me where you
have been, in what state of health, and in
what society; how you have succeeded in
your labors; what pious kindred souls you
have found; what sinners alarmed and
converted; what trials and what encour-
agements you have met with; what sup-
ports and comforts you have enjoyed;
what doubts and struggles, and what con-
quest and joys: And I would tell you how
I have been tossed on the deep; how the
waves have rolled and the vessel rocked;
how I have spent days and weeks under
all the disagreeable sensations of sea-sick-
ness; how I have passed the spot where
Nelson and V— stained the ocean with so
much human blood,—cast my eyes around
on the broken hills, barren rocks, lofty
mountains, populous cities, villages, abbeys,
convents, walls and fortifications of the
European and African shores,—sailed a-
long the coasts of Sicily and Sardinia,—
passed the place where, as is supposed,
Paul was shipwrecked, and near the place
where he landed; and how I came at
length safely into port, and now find myself
on board the vessel lying between forts
and batteries with formidable walls, and the
domes and various buildings of a large city
in view. I would tell you how brother
Parsons and I have read, studied, conversed,
sung, written, &c.; how we have gone
in the morning into the fore-castle, and
conversed, read and prayed with the sail-
ors, and on the Sabbath, assembled our
little congregation in the cabin and pre-
ached to them; I would tell you how when
reviewing the past, I sometimes rejoiced,
and sometimes wept; and when anticipat-
ing the future, sometimes hoped and some-
times trembled. We would also converse
about the future, state our plans, ask coun-
sel, and give advice and exhortation. We
would enjoy such friendly mingling of souls
as has often been witnessed by the fields
and groves around the consecrated hill,
[Andover.] Nor should our thoughts be
confined to ourselves. We would talk of
friends, whose society has formerly made
us happy, and from whom we are now se-
parated; and of friends, with whose society
we hope yet to be blessed. In doing this we
should find enough to excite our grateful
and joyful and melancholy feelings. Nor
would we forget how much happiness it is
to be enjoyed in social devotion. With one
heart we would seek the throne of grace
in behalf of ourselves and friends, and com-
mend one another to the divine care.

By writing this letter, I seem for a little
while, to be again in your society; but in
reality, here I am, 4000 miles off, not to
see you again for a long time, perhaps not
till we have finished our pilgrimage. Let
then, mutual intercession and correspond-
ence supply, as well as they can, the want

of personal intercourse. Let us keep in
mind our holy profession and sacred em-
ployment, and endeavor to walk worthily.
Dec. 31, 9 o'clock, P. M.—You see, my
brother, by this date, that I write just as I
am about taking leave of the old year.—
How are you employed this evening? How
suitable an hour is this for grateful acknow-
ledgements, for penitent confession, and
pious resolutions! The past year has
been, to me, a year of deep interest and
important events. I began it in the pine
woods sixty miles south of Darien, in Geor-
gia. After travelling through the U. S.
bidding friends farewell and crossing the
wide ocean, I end the year in the harbor
of Malta. Where I shall be a year hence,
or what will befall me before that time,
the Omniscient only knows. Dr. Porter
directed us to read, when in danger,
Psalms 91 and 121. I trust we can some-
times take hold of the comfort they afford.
Hitherto all has been safe, and perhaps as
pleasant as we could expect. We must
go on by faith.

I am sure you will write when you see
this. Send to the care of Mr. Everts, and
he will forward it when there is opportunity.
Wherever you are you may meet with
some of my friends. Assure them of my
love. You know how to discharge this
office for me, and I give you power plen-
ipotentiary. Brother Parsons sends his
brotherly love. May the Lord prosper and
bless you in all things. In your devoutest
and your tenderest moments, you will not
forget your brother,
FISK.

[The subject of the following communication is a
highly important one, and claims the serious
attention of every "friend to Missions." Every
cent contributed for the dispersion of Mis-
sionary Tracts, will become an "eloquent or-
ator" in behalf of the heathen; and no Christian is
so poor or so obscure, but in this way he may
plead most powerfully with thousands the
cause of his Redeemer.]

For the Boston Recorder.
MISSIONARY TRACTS.

The friends of Missions have for a long time
been impressed with the importance of devising
some means, by which the religious public may
become better acquainted with the condition of
the heathen, with the plans and operations of
Missionary Societies, and the success that has at-
tended missionaries. There are many pious per-
sons, it is believed, scattered over the face of
Christendom, who feel but little, if at all, on the
subject of missions, simply because it is a sub-
ject that has never been presented to their minds
in a prominent manner. In the present state of
the world, it is hardly possible that entire histo-
ries of missions should fall into the hands of more
than a very few, because only a few compara-
tively, can meet the expense of such histories.
In many instances, however, it is not the weight
of expense that keeps books of this sort out of the
hands of pious persons. There is quite another
cause. The existence of such books is unknown
to hundreds and perhaps thousands, who are
abundantly able, and would be willing to pur-
chase and read them, if they were within their
reach. A few years ago, it was hardly known
in this country, that there were any Christian
missions in the world. The publication of
Buchanan's "Christian Researches," gave the
first impulse to American Christians on the sub-
ject of missions. Let us not imagine, however,
that piety had till that time been a stranger to
our favored country. Piety had her residence
here before, but the objects, which now awaken
her sympathies, were not then within the range
of her observation. The memoirs of Harriet Wel-
ch, at a later period, awakened a deeper interest
in favor of missions, than the Researches of B.
had done. Now there are a thousand, who sym-
pathize with missionaries and pray for them,
where one could hardly be found ten years ago.
Indeed it is hazardous nothing to say, that the
interest awakened in favor of missions has gener-
ally kept pace with the information that has
gone abroad on this subject. Judging then, of
the future, from what is past, we are warranted
to believe, that if our great republic were as fa-
miliarly acquainted with the whole subject of
missions, as some limited districts are, such a
tide of benevolence would flow into the treasury
of the American Board, as would give them the
power of enlarging the sphere of their operations
to an almost unlimited extent. But how shall
the necessary information be communicated?
Agents have been employed for the purpose;
but this is attended with considerable expense,
and needs to be annually repeated. Histories
and sketches of missions have been published,
but only a few of them have found their way be-
yond the shelf of the bookseller. The memoirs
of persons, who breathed the missionary spirit,
have had a very extensive circulation, and have
done immense good. But something is wanting
still. The loud and reiterated cry comes to us
from many pagan countries, "Come over and
help us!" But multitudes in the bosom of our
favored land, slumber and do nothing for the
pagans, because this cry does not resound in
their ears; only let them hear this cry, and they
would deem it their duty and their happiness
too, to send them the words of eternal life. Can
no means be suggested of sending intelligence
into every village and family, within the United
States, concerning the deplorable condition of
pagans, the obligations of Christians to instruct
them, by sending missions among them, and the
happy effects that have been witnessed where
missions have been sent? Might not much be
done by publishing and distributing *Missionary
Tracts*? The Committee of the New-England
Tract Society in their last Report, propose pub-
lishing such Tracts for gratuitous distribution,
but mention the difficulty of obtaining funds for
this purpose. "But cannot such funds be fur-
nished?" This kind of Tracts, containing mis-
sionary transactions, narratives, anecdotes, &c.,
distributed gratuitously, would soon find their
way into all parts of the country, and wherever
they should come they would not fail to excite
attention. We must despair of ever seeing any
thing like a general and harmonious interest ex-
cited in favor of missions, till many new sources
of information on this subject are opened to all
classes of Christians. Let Missionary Tracts be
circulated through this whole country, and they
would doubtless secure the contributions and the
prayers of many, who have hitherto known
nothing of missions. The New-England Tract So-
ciety has already many auxiliaries, but the num-
ber bears no adequate proportion to the mag-
nitude of the object to which its benevolence is
directed. Are there not many congregations
whose pastors have not yet been made members
of this Society? Could such congregations ren-
der a more acceptable service to the cause of
missions than by making their pastors life-mem-
bers of this Society, with this specification, that
their subscriptions be appropriated to publishing
Missionary Tracts for gratuitous distribution?
In this manner twenty congregations may diffuse
within a single year, than has been diffused dur-
ing the last twenty years. The subscriptions of

twenty congregations would amount to four hun-
dred dollars; and four hundred dollars would
publish one hundred and twenty thousand Tracts
of four pages each. This method of communi-
cating such information is simple and altogether
practicable. But nothing can be done in this
way till some benevolent individual or associa-
tion shall furnish the desired charity. Tracts of
the above description may easily be furnished,
and who can calculate the amount of good
which they might accomplish, if they were sent
abroad as agents for the American Board, to
knock at the door of every palace and cottage in
the land? We do not wish to send them abroad
as beggars that are unwelcome every where, but
we wish them to be sent as reporters, whose tes-
timony is entitled to public confidence. In this
character, they might whisper in every man's
ear without giving offence, and relate to him
a hundred facts concerning missions among the
heathen, which otherwise had never come to his
knowledge. Does not the magnitude of the ob-
ject demand that Societies auxiliary to the New-
England Tract Society, should be formed for the
specific purpose of publishing such Tracts for
gratuitous distribution? May we not hope this
article will meet the eye of many benevolent
persons, who will not allow it to plead in vain?

UTILITY OF TRACTS.

Extract from an Address delivered before the Tract
Society of Baltimore, June 5th, by P. ALLEN.

There are certain points amongst nations where
it seems almost impossible to arouse any thing like
a spirit of competition. How anxious we all are
to compete with England in the glories of her ar-
my and navy. What immense exertions are mak-
ing for future battle at this moment! Here all
the skill of man, here, all the nautical ingenuity
of the country are put in a state of requisition;
the American pulse beats in union for battle.

But, when the Prince of Peace demands our
homage, when no other standard is unfurled, but
the standard of eternal life, no other triumphs
but those of mercy, no other victories than those
of benevolence—how prone we are to shrink from
such a contest! We throw away the olive for the
laurel. Such is the strange infatuation of the
human mind, that in this little life of ours—beset
by so many dangers—liable to so many tempta-
tions, nothing seems to animate us to action—no-
thing to summon up all our energies, but the service
of the king of terrors. If we can devise ways and
means to abbreviate this span of life, we have ar-
rived at the highest point of our ambition. The he-
ro is flattered by our poets, eulogized by our or-
ators, and his memory is preserved to the latest po-
sterity in marble.—But, there is an heroism, not-
withstanding, infinitely beyond all the vulgar glory
—all this idolatry of the million. It consists, not
in giving full range, but in subduing all the fer-
ocious passions of the heart; it consists in self-
denial, in returning good for evil, in forgiveness
to our enemies, and in the practice of all the
Christian graces. In the establishment of these
tract societies for example, mighty, indeed, has
been the power of this moral engine. It is a fact,
not generally known, that this very institution
has been indebted to infidelity, for its origin.

The disciples of Voltaire and others of his class,
in an early stage of the French revolution, were
in the habit of distributing, gratuitously, little
tracts of infidelity, collected from the writings of
these men, amongst the poor and illiterate. This
led to a revolution, that not only overturned the
throne of France, but the altar: those principles
of infidelity had, for a season, their full play, and
perhaps, this is the first instance recorded in the
annals of all history, of a government, openly
and avowedly founded on such principles. The
object of all governments, until this memorable
era, had been, to restrain such licentiousness.
We have here been furnished with a practical
lesson, to what extent infidelity will carry its rav-
ages when armed with physical power. Christian-
ity, at last, fought this monster with his own
weapons. Tract societies were established, and
the plain principles of gospel truth were dispersed
and disseminated to the poor and illiterate,
through the same vehicle, by which, infidelity
had made such ravages amongst the human race.
The remedy has, with the aid of divine blessings,
counteracted the most deleterious properties of
the poison; but, there is no time for relaxation.
There is always danger, whether this moral pes-
tence walks in darkness, or stalks abroad in
the beams of noon-day. If the smiles of an ador-
able Creator have hitherto accompanied such ex-
ertions, that is not the hour for relaxation. On
the contrary, at such seasons, our efforts should
be redoubled.

We are called upon on this night, to bear our
part in such a glorious warfare—not to make one
personal sacrifice, not to renounce a single plea-
sure, our services are no farther demanded, than to
furnish the means for the promulgation of the
Gospel amongst the poor. Let us then join heart
and hand, and act our humble part, in company
with confederated kings and potentates, in dis-
seminating the doctrines of Divine grace.

ANECDOTES.

Rev. Mr. Doolittle being engaged in the usual
service on a certain occasion, when he had finish-
ed his prayer, looked around upon the congrega-
tion, and observed a young man just shut into
one of the pews, who discovered much uneasiness
in that situation, and seemed to wish to go
out again. Mr. D. feeling a peculiar desire to
detain him, hit upon the following expedient.—
Turning towards one of the members of his
church, who sat in the gallery, he asked him
aloud, "Brother, do you repent of your having
come to Christ?" "No Sir, (said he,) I never
was happy till then: I only regret that I did not
come to him sooner." Mr. D. then turned to-
wards the opposite gallery, and addressed him-
self to an aged member in the same manner,
"Brother, do you repent of your having come to
Christ?" "No Sir, (replied he,) I have known
the Lord from my youth up." He then looked
down upon the young man, whose attention was
fully engaged, and fixing his eyes upon him, said;
"Young man, are you willing to come to
Christ?" This unexpected address from the pul-
pit, exciting the observation of all the people, so
affected him, that he sat down, and hid his face.
The person who sat next him, encouraged him
to rise, and answer the question. Mr. D. re-
peated it, "Young man, are you willing to come
to Christ?" With a tremulous voice, he replied,
"Yes Sir." "But when, Sir?" added the mi-
nister, in a solemn and loud tone. He mildly
answered, "Now, Sir." "Then stay, (said he,)
and hear the word of the Lord, which you will
find in 2 Cor. vi. 2. 'Behold, now is the accepted
time; behold, now is the day of salvation.'" By
this sermon God touched the heart of the
young man. He came into the vestry, after ser-
vice, dissolved in tears. The unwillingness to
stay which he had manifested, was occasioned
by the injunction of his father, who had threat-
ened, that if ever he went to hear the fanatics,
he would turn him out of doors. Having now
of his mind, he was afraid to meet his father.—
Mr. D. sat down and wrote an affectionate letter
to him, which had so good an effect, that both
father and mother came to hear for themselves.
The Lord graciously met with them both; and
father, mother, and son, were together received,
with universal joy, into that church.—Ev. Mag.

Men of infidel principles are sometimes as ig-
norant as they are impudent. One of this sort
was making himself merry in a large company at
the expense of the Scriptures, and told his com-
panions that he could prove the Prophet of the
Christians (as he called Christ) mistaken even
upon the most common subjects. After awaking

the curiosity of the company, he thus gratified
it. "Christ says that old bottles are not so strong
as new (alluding to Matt. ix. 17.) and there-
fore if new wine is put into old bottles, it will
break them. Now don't every body know that
old glass is just as strong as new; for who ever
heard that glass was the weaker for being old?"
A clergyman in company, who had been the but-
tle of his wit, gently reproved the ignorance and fol-
low of this willing, by asking him if he understood
Greek. "Greek, Sir, no, Sir; but what has
Greek to do with it? a bottle is a bottle, whether
it be in Greek or English;—every body knows
that an old bottle is just as good and as strong as
a new one." "Not quite, Sir," replied the other,
"if they are made of leather or skins, as the
fact was as to the bottles Christ speaks of, as the
Greek name imports: and indeed in many coun-
tries, even to this day, people use skins by way
of vessels to contain wine." On which side the
laughter of the company turned, is not very diffi-
cult to conceive. We may here learn that the
knowledge of the original languages in which
the Scriptures are written, is of no small utility
to a Christian minister.—Evang. Mag.

A useful illustration of Psalm lxxv. 20.

'The dark places of the earth are full of the habi-
tations of cruelty.'
Extract from 'Mission from Cape Coast Castle to
Ashantee, by T. E. Bowditch.'

"The Ashantees sacrifice human victims at all
their great festivals. Some of these occur every
21 days, and there are not fewer than 100 vic-
tims immolated at each. Besides these there
are sacrifices at the death of every person of
rank, more or less bloody according to their dig-
nity. On the death of his mother, the king
butchered no less than 3000 victims. The fune-
ral rites of a great captain were repeated weekly
for three months, and 200 persons, it is said,
were slaughtered each time, or 2400 in all. At
a funeral of a person of rank, it is usual to wet
the grave with the blood of a freeman of respect-
ability. All the retainers of the family being
present, and the heads of all the victims depos-
ited in the bottom of the grave, several are unex-
pectingly called on to assist in placing the coffin,
and just as it rests on the heads or skulls, a slave
from behind, stuns one of these freemen by a vi-
olent blow, followed by a deep gash in the back
part of the neck, and he is rolled in on the top of
the body, and the grave instantly filled up."

Mr. Bowditch computes the population of the
kingdom of Ashantee to be a million; and states
the disposable force to be 150,000 men. He re-
presents polygamy as practised to so great an
extent, that the number of the king's wives is
3,333.—Evang. Mag.

MICHIGAN.

Detroit, June 23.

The steam boat from Mackina has made her
passage in 47 hours. The Rev. Dr. Morse, who is
now at Mackina, on his mission to the Indian
tribes, has furnished us with some geographical
notes of distances from Boston to that and other
places, with his usual fidelity.—He came from
Boston to Norwich, in stages; thence to N. Ha-
ven, N. York and Albany, (390 miles) in steam
boats; from Albany to Utica (96 miles) in stages;
from Utica to Montezuma (96 miles) in canal
boats; from Montezuma to Cayuga, 7 miles,
thence over the famous Cayuga bridge, a mile
long, to Canandaigua, 39 miles, from thence
through East and West Bloomfield, Avon, Caledonia,
Batavia, Pembroke, &c. to Buffalo, 88
miles; from Buffalo to Niagara falls, 20 miles;
returning to Buffalo, took the steam boat to Erie,
90 miles; Fairport 30; Cleveland 30; Sandusky
60; Putin-Bay 30; to Detroit 30.—Total 820
miles. From Detroit to Fort Gratiot 80 miles;
to Mackina 250; to Saint of St. Mary 80; from
Mackina to Drummond's island is 45 miles; to
Green Bay 234; to Chicago 350; from Green
Bay to Prairie du Chien 360 miles; from thence
to St. Peters 350 miles; thence back to the St.
Louis 950 miles.

The passage from Boston to Mackina is made
in 15 days, the accommodation all the way ex-
cellent. The various scenery on the route in-
cludes the rich, the beautiful, and the sublime,
probably beyond what is to be found on any other
route of equal distance, on the face of the globe.

CHINESE AFFAIRS.

India papers received in Providence, give late
extracts from China Gazettes received at Calcutta.
Their contents, of course, are all of a local
nature. It appears that on the last year (1819)
the Emperor of China completed his 60th year;
and it being the completion of a Chinese cycle of
years, it was to be observed as the Kea-Teen, or
Jubilee; and was to be distinguished by the re-
mission of all arrears of land tax; and by a gen-
eral pardon, either entire of consisting in mitigat-
ed punishments.

The most interesting event of the preceding
year was a visit paid by the Emperor to the tomb
of his father, in Manchow Tartary. His visit was
attended by disappointment from the heavy rains
which fell in Tartary during it. He however
took the opportunity to examine his literati;
some of whom were rewarded and others degraded.
The Emperor had discharged the tutors of his
fourth son because they had not instructed him
in the art of writing verses before he had at-
tained his 14th year. The Emperor remarking
that he himself, when examined at 13 years, pro-
duced verses duly composed.

The Pekin Gazette of March 30th, 1819, an-
nounces, that the Emperor had attended an exhibi-
tion of archery, and had awarded to the suc-
cessful marksman a cap decorated with a peac-
cock's feather.

LONDON HATS.

THOMAS HUGHES, No. 72, Cornhill, has
received by the London Packet, a fresh
supply of Gentlemen's superfine drab and black
beaver Hats, Boys' drab green under do. Chil-
dren's fancy do. &c. 3m May 20.

To the Honorable EDWARD H. ROBBINS,
Judge of Probate, &c. for the County of Norfolk.
WILLIAM HARRINGTON, of Marlborough,
in the County of Middlesex, Yeoman, re-
presents that he married Hannah Fisher, the
neice of Thomas Fisher, late of the County of
Caledonia, in the State of Vermont, Laborer, de-
ceased, who was son of John Fisher, formerly of
Needham, in the County of Norfolk, Yeoman,
deceased; and the said Thomas died, leaving
said, that require to be administered upon; that
the said Hannah is the nearest heir to said
Thomas, deceased. The said William therefore
requests your Honor to grant him Administration
on said Thomas Fisher's Estate, giving bonds as
the law directs. WILLIAM HARRINGTON.
Dedham, April 4, 1820.

NORFOLK, ss. At a Probate Court at Dedham,
April 4, 1820.

On the above representation of William Har-
rington, Ordered, That he give notice to all per-
sons interested in the Estate of Thomas Fisher,
therein named, to appear at a Probate Court, to
be holden at Dedham, on the 1st Tuesday of
September next, and shew cause why Adminis-
tration shall not then be granted to said Har-
rington, as prayed for, by publishing an attested
Copy of said Petition and this Order thereon, in
the Recorder, printed in Boston, six weeks suc-
cessively, the last publication to be thirty days
before said time, when they shall be heard con-
cerning the same, if they see cause.

EDWARD H. ROBBINS, Judge of Probate.
A true Copy of the Petition and Order.
26thw Attest, SAMUEL HAYES, Registrar.

Family Prayer Books.

FAMILY Prayers composed principally from
expressions taken from the holy scriptures
from the established services of the Church
England, by the Rev. Thomas Cotterill, of
1810, price \$1, on good paper and on large
—Family Worship, a course of morning and
evening prayers for every day in the month, in
a preface a discourse on the importance of
James Bean, one of the Librarians of the
Museum, and Assistant Minister of the
Chapel, (Eng.) first American, from the
London edition, 1813, \$1.—A new collection
of those pious authors, Jenks, Ven and Palmer-
cents.—The Christian's Manual, of faith and
devotion, containing dialogues and prayers, and
to the various exercises of the Christian's
and an exhortation to ejaculatory prayer,
forms of ejaculatory and other prayers, pray-
ers and offices of devotion, for families and
particular persons upon most occasions, by
Jenks, late Rector of Harley in Shropshire, &c.
\$1.—New Manual of private devotion, in
parts, part 1st, containing prayers for
and private persons—part 2d, containing
I. of humiliation, II. for the sick, III. for
with child—parts 3d, consisting of an office
for the holy communion, to which are added
occasional prayers, 1, 25.—The Devotions of
op Andrews, translated from the Greek, by
Stanhope, 37 1-2 cents. Also, the
Theological Works—A Treatise on keeping
heart, selected from the Works of the Rev.
Flavel.—The Touchstone of sanctity, or
signs of grace and symptoms of hypocrisy.
The Family Instructor, in three parts, contain-
ing parents and children, to masters and ser-
vants, husbands and wives, to which is added
dialogues and a number of prayers intended
private and family devotion.—A compendious
of the festivals and fasts of the Protestant
Church in the United States of America, prin-
cipally selected and altered from New-
York, with forms of devotion, by John Henry
D. D. Bishop of the State of New-York.
Ment and Mercy for afflicted souls, or medita-
tions and prayers, by Francis Junius.
Mistakes in Religion exposed.—An Essay on
prophecy of Zacharias, by the late Rev. H. V.
M. A. author of the complete duty of Man.
—The Mourner comforted, a selection of ex-
hortations on the death of friends, from the
writings of the most eminent divines and
including Dr. Johnson's celebrated Sermon
on the death of his wife, \$3.—The Works of the
Rev. and pious Mr. Thomas Goad, 5s.
and Writings of Mrs. Isabella Graham, 10s.
The new Weeks preparation, 50 cents.—The
plete Duty of Man, by H. Venn, A. M.
For sale, by R. F. & C. WILLIAMS, 40
Square.

New Sabbath School Books.

SAMUEL T. ARMSTRONG, No. 50 Cornhill,
Boston, has just published, Price \$4 50
hundred, MEMOIRS OF MARY HALL
HUNTINGTON, of Bridgewater, Mass. writ-
ten by her father, the Rev. DANIEL HUNTINGTON.
This little book is well calculated to be
distributed by all charitable associations. For
religious instruction of youth, and it is hoped
presumed will be found useful.

"The Narrative was originally embodied
Sermon, delivered shortly after my child's
cess; at the suggestion of many friends, and
the hope that it may be useful, it is now
presented to the public in another form."

"To the Parents and Children of my dear
Maternal Associations, and all who are inter-
ested in observing the operations of Divine grace,
this Tract is affectionately dedicated.
earnest prayer, that the affections which
occasioned it, may thus be made subservient
to their spiritual comfort, and their eternal
fare."—Authors Preface.

Recently published and for sale as above
complete assortment of Sabbath School
Class Papers, Certificates of Merit, &c. &c.
with a great variety of Books of Rewards.

Essay on John's Baptism.

JUST published, and for sale by LUTHER
EDWARDS, JAMES LORING, and S. E.
STRONG, (Price 12 1/2 cts.) "An Essay on
Baptism of John. In two parts. Part 1st, in-
question answered, 'To what dispensation
John's Baptism belong?' Part 2d, being
reply to a discourse, 'On the design of John's
baptism,' by NATHANIEL HOWE, A. M. &c.
before the Mendon Association, Oct. 1819.
By THOMAS BALDWIN, D. D. Minister of the
Baptist Church of Christ in Boston.

DUREN & BACON.

AT their Warehouse, No. 25 State Street,
for sale, a very extensive assortment of
DOMESTIC GOODS, such as
80 ps. superfine black and blue Broad-
250 do. Satinets, 40 bales 4-4 brown
20 bales 3-4 and 7-8 do. Shirtings,
10 cases 3-4 and 7-8 bleached do.
8 do. 4-4 do. Sheetings,
35 do. Gingham, Stripes and Checks,
Tickings, Denims, Thread, &c.
8000 lbs. Cotton Yarn, assorted Nos.
60 Cases Men's napped and water proof
6000 pair Men's thick Shoes,
4000 do. do. thin do.
2500 do. Ladies' and Misses' Morocco
500 do. do. Morocco Walking do.
Likewise,—30 bales Prime Cotton.
Cash advanced on Consignment.

JOHN ASHTON, Jr.

HAS just received by the London
Packet, and for sale at No. 18, Marlborough
Street, the following assortment of
Bassons
E Flat Clarionets
C Clarionets
Hautboys
1, 4, and 6 key'd Flutes
patent
Flageolets
Shepard Flutes
Tuning Forks
Bass Drums
G and F Flutes
Trumpets
E Flat and C Bugle
Horns
French Horns
Also—Reeds, Bridges, Screws to Violins,
Pieces for Clarionets, Rosin and Bow
Viols and Violins.—The above cheap

Soda Powders.

MAYNARD & NOYES, continue to
Soda Powders, of superior quality, as the
reputation of the Powders, as the most
ent and best method of making Soda
becoming well established among those
acquainted with their use. Soda Water
no longer exclusively enjoyed by the
cities, but is now equally accessible by the
bitants of the country, without the ex-
pense of bottling and transportation.
Soda Powders are principally employ-
ed in forming a refreshing and healthful
their beneficial effects in relieving
sour stomach and indigestion.
M. & N. would acknowledge their
to Physicians, and the public, for the
already received from them, by virtue
merit it—aiming to suit their customers
quality, and then in price.